



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.

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Poetry.

The Difference.

MAN.  
If he wears a good coat  
Lift him up, lift him up;  
Though he be but a blost,  
Lift him up;  
If he has not common sense,  
And can boast a few pence,  
Lift him up.  
  
If his face shows no shame,  
Lift him up, lift him up;  
Though crime be his name,  
Lift him up;  
Though their disgrace be his sport  
Let your daughters him court—  
Lift him up.  
  
Though he brings some disgrace,  
Lift him up, lift him up;  
And brings the blush to your face,  
Lift him up;  
Society him needs—  
Never mind his black deeds—  
Lift him up.  
  
WOMAN.  
If woman once errs,  
Kick her down, kick her down—  
If misfortune is hers,  
Kick her down;  
Though her tears fall like rain,  
And she ne'er smiles again,  
Kick her down.  
  
If a man breaks her heart,  
Kick her down, kick her down;  
Redouble the smart—  
And if in low condition,  
On, on to perdition,  
Kick her down.

Preventing an Elopement.

A WRITER in the *Democrat Quarterly Review*, in sketching life at Baden-Baden, records the following incident:  
A noble Hungarian lord, Count Christian W——, had come to pass the season at Baden, accompanied by his daughter Helen. Young, beautiful, charming, and heiress to an immense fortune left her by her mother, the young Countess soon found herself surrounded by a host of admirers. Adorers of all kinds were not wanting—rich and poor, noble and obscure, tender and passionate, grave and gay. It was a perpetual tournament, of which she was the queen, and where the aspirants contended for her hand by exhibiting their address, grace, and seductive qualities. When she entered her carriage, ten cavaliers were in the saddle carolling around her *cachet*. At the ball, the most elegant dancers were devoted to her. They had neither cares, attentions, nor sighs, but for her; whereas many beautiful women—French, English and Russian—were particularly mortified. Among these pressing suitors Helen selected the most worthless. The Chevalier Gaetan M—— was, it is true, a charming fellow, pale and delicate, with fine blue eyes, and long black wavy hair. In the place of true passion, he had eloquence of look and word; in short, he dressed with taste, danced marvelously, and sang like Rubini. But, unhappily, these advantages were contrasted by great vices. A dissipated gambler, and unprincipled, the Chevalier Gaetan had quitted Naples in consequence of scandalous adventures in which he had been implicated. The Count, after having informed himself of these facts, desired, but too late, to put his daughter on her guard against a dangerous affection. Helen listened neither to advice, the prayers, nor the orders of her father. The man for whom he endeavored to destroy her esteem was already master of her heart, and she obstinately refused to believe in the disgraceful antecedents of the young Italian. If Gaetan had had to do with a father who lacked energy, perhaps he would have become the happy husband of the young Countess, and the peaceful possessor of the immense fortune with which he was so frantically in love. But the Count knew how to carry his point, either by management or force. He was an old lion. He had

preserved all the vigor of youth, and all the rude firmness of an indomitable character, which nothing but paternal tenderness had ever softened. Self-willed in his resolutions, stern in his execution of them, he cast about for means to put *hors de combat* this carpet knight, who had dared to undertake to become his son-in-law in spite of him, when accident threw into his hand a letter which Gaetan had written to Helen. The Chevalier, impatient to attain the goal of his desires, proposed in direct terms to the young Countess an elopement, and proposed a clandestine meeting at an hour when the Count was in the habit of going out to play whist with some gentlemen of his acquaintance at the Convention House.

A rose placed in Helen's belt was to be the signal of consent. The young girl had not read the adroitly intercepted note. "Put this flower in your belt," said the Count to her, offering a rose, "and come with me."

Helen smilingly obeyed, and took her father's arm. In the course of their walk, they met Gaetan, who, seeing the rose, was overjoyed. Then the Count conducted his daughter to the residence of one of their acquaintances, and requested her to wait until he came for her. That done, he returned to the little house in which he lived, at the outskirts of Baden, on the Lichtenthal road. He had sent away his servants, and was alone. At the appointed hour Gaetan arrived at the rendezvous, leaping lightly over the wall of the garden, and finding the door shut, entered the house through one of the low windows. Then mounting the stairs, filled with pleasing emotions, he directed his steps towards the apartment of Helen. There, instead of the daughter, he found the father armed with a brace of pistols. The Count closed the door, and said to the wretched Gaetan, trembling with terror:

"I could kill you; I have the right to do so. You have entered my house at night. You have broken into it. I could treat you as a felon; nothing could be more natural."  
"But, sir," replied Gaetan, almost immediately, "I am not a robber."  
"And what are you, then? You have come to steal my daughter—to steal an heiress—to steal a fortune. Here is your letter, which unveiled to me your criminal intentions. I shall show you no mercy! But to take your life, I had no need of this trap. You know the skill of my right arm; a duel would have long ago rid me of you. To avoid scandal, I did not wish a duel, and now I will slay you only at the last extremity, if you refuse to obey me."

"What is your will, sir?"  
"You must leave Baden, not in a few days, not to-morrow, but this very instant. You must put two hundred leagues between it and you, and never again come into the presence of my daughter or myself. As the price of your obedience, and to pay your travelling expenses, I will give you twenty thousand francs." The Chevalier wished to speak.  
"Not a word!" cried the Count, in a voice of thunder. "You know me, understand! I hold your life at my mercy, and a moment's hesitation will be punished with death."

"I obey, stammered the Chevalier.  
"Is good time! Your twenty thousand francs are in that secretary; take them!"  
"Permit me to decline your offer."  
An imperious gesture over the false modesty which the Chevalier expressed feebly, and like a man who declines for form's sake.

"But," said he, "the secretary is locked."  
"Open it."  
"There is no key in it."  
"Break the lock, then."  
"What! you wish me to—?"  
"Break the lock, or I'll shoot you."  
The pistol was again presented, as an argument which admitted no reply. Gaetan obeyed.  
"It is well!" said the Count. "Take that package of bank notes; they are yours. Have you a pocket-book?"  
"Yes."

"What does it contain?"  
"Some papers—letters addressed to me."  
"Let your pocket-book fall in front of the secretary you have broken open."  
"What?"  
"I must have proof which will convict you."  
"But—"  
"But, sir, I mean to have all the evidence of a burglary. I mean that the robber shall be known. Robber, or death! Choose! Ah! your choice is made. I was sure you would be reasonable. Now you are about to fly. You will go before me. I do not quit you until you are a leaguer from Baden. For the rest, make yourself easy. I will return late, and will enter no complaint until to-morrow. You may easily escape pursuit, and if my protection becomes necessary, reckon on me. Begone!"  
After this adventure, which made a great noise, Helen could no longer doubt. Gaetan was banished from her heart, and she married one of her cousins, captain in a regiment of cavalry in the service of the Emperor of Austria.

How Elephants are Hunted.

MR. GORDON CUMMING, the noted traveler, and elephant hunter, thus describes the modus operandi of elephant hunting:

"When I passed through Kuruman Mr. Moffat informed me that the elephants were, even in those days, the most distant game to reach, and difficult to vanish; and I certainly found his words words come true, for I often almost despaired of ever reaching the land of elephants. I shall never forget the feelings of excitement and intense interest with which I beheld their fresh tracks at a fountain near Bamangwata, near Massoney. This was a very interesting fountain, situated in a little rocky hollow at the southern extremity of endless elephant forests, at which I had at length arrived. Numbers of old established elephant footpaths led away from the fountain in different directions; and even the hard rock was worn hollow by the feet of the mighty game which for ages had trodden there.

My usual mode of hunting the elephant was to take up their tracks at the early dawn of day, at the rivers or fountains where they had drunk on the preceding night, and carefully follow the track until I found the elephants, which was generally in a dense cover of *acacia* *horrida*, or *wait-a-bush*. On being aware of the presence of these a headlong flight is generally the first move with the elephants; this is a very striking scene, and accompanied with a noise like the rushing of a tempest, for they do not swerve from their straight course for trees of moderate size, but send everything crashing and flying before them. At this particular moment the hunter must ride boldly in among the herd to select the elephant carrying the finest tusks. I used to get the elephant I wanted clear of the herd by riding close in under his stern and yelling loudly, which caused the others to incline to the right and left. When the elephant finds flight unavailing he suddenly pulls up his career, and, facing about, he charges the hunter with incredible impetuosity and fury; at the same time trumpeting so loud and shrill that the earth and forests seem to tremble. The hunter then rides hard for his life; and when the elephant halts he must also halt, and fire from the saddle, as the elephant turns to retreat. Thus in hunting the elephant the hunter is continually charged, until, after a long and perilous conflict, the stupendous monarch of the forest finds his strength give way, and at length his colossal form lies prostrate on the earth before his insignificant looking but more gifted foe. You will thus be enabled to perceive the amount of peril encountered in hunting the elephant depends in a great measure on the nature of the ground where the attack is made; for in nine cases out of ten, the fight is conducted in dense jungles of the wait-a-bit thorn, resembling the sweet briar of this country, through which it is very difficult to ride; whereas the elephant can charge through the jungle as he would run through a field of clover. By reason of their amazing size and

strength I could rarely kill a full-grown bull elephant with less than from twenty to thirty balls, although I was possessed of plenty of guns and rifles of our best makers. This is the tail of an old bull elephant which I shot under the mountains of Lingnapi, which received fifty-seven balls: I engaged with him about mid-day, under a burning sun, and the sun was under, and the dew of night upon the grass, before he fell. During the conflict I rode and wore out two of my best shooting horses.

While hunting elephants I was always accompanied by large parties of the native tribes, on account of the venison; and on one occasion, when there was a famine in the land, the wives and children of the Bamangwato tribe followed me along with their husbands, and built temporary huts around my wagons wherever I encamped. When I shot an elephant or other large animal, the whole of the flesh was cut into long thin strips and allowed to dry in the sun for two days, when it was tied together in bundles, secured with the inner bark of the *acacia*, and so carried to their kraals. The foot and trunk of the elephant are esteemed a delicacy. The native mode of cooking these is to bake them in a hole dug in the earth, with an immense bonfire kindled above. The extracting the tusks is a work requiring both skill and perseverance, as they have to be cut out of the skull with the hatchet; and when this is accomplished the natives will carry them to the camp on their shoulder, their reward being a few strings of beads. In rainy weather the natives used to construct for me a bothy or hut, formed of the boughs of trees, and thatched with grass, the whole fabric being crowned with the ear of the elephant, which, in the African species, is very large, being about five feet in breadth.

Great Events from Slender Causes.

DR. PARIS observes that "the history of great effects from small causes would form an interesting work."  
"How momentous," says Campbell, "are the results of apparently small circumstances! When Mohammed was driven from his country, he took refuge in a cave, which his pursuers would have entered, if they had not seen a spider's web at the entrance. Not knowing that it was freshly woven, they passed by the cave; and thus a spider's web changed the history of the world."

When Louis XVI. obeyed the injunctions of his bishops, crossed his hair and shaved his beard, Eleanor, his consort, found him, with this unusual appearance, very ridiculous, and soon very contemptible. She revenged herself as she thought proper, and the poor shaven king obtained a divorce. She then married the Count of Angou, afterwards Henry II. of England. She had for her marriage dowry the rich provinces of Poitou and Guienne; and this was the origin of the wars which for three hundred years availed France, and cost the French three millions of men. All this probably had never occurred, had Louis not been so rash as to crop his head and shave his beard, by which he became disgusting in the eyes of Queen Eleanor.

Warton mentions, in his notes on Pope, that the treaty of Utrecht was occasioned by a quarrel between the Duchess of Marlborough and Queen Anne about a pair of gloves.

The coquetry of the daughter of Count Julian introduced the Saracens into Spain.

"What can be imagined more trivial," remarks Hume, in one of his essays, "than the difference between one color of livery and another in horse races." Yet the difference begat two most inveterate factions in the Greek Empire, the *Prasini* and *Venetii*; who never suspended their animosities till they raised that unhappy government.

The murder of Caesar in the capitol was chiefly owing to his not rising from his seat when the senate tendered him some particular honors.

The negotiations with the Pope for dissolving Henry VIII.'s marriage, (which brought on the Reformation,) are said to have been in-

terrupted by the Earl of Wiltshire's dog biting his Holiness's toe, when he put it out to be kissed by that ambassador; and the Duchess of Marlborough's spilling a basin of water on Mrs. Masham's gown, in Queen Anne's reign, brought the Tory Ministry, and gave a new turn to affairs of Europe.

"If the nose of Cleopatra had been shorter," said Pascal, in his epigrammatic manner, "the condition of the world would have been different."

Luther might have been a lawyer, had his friend and companion escaped the thunder-storm; Scotland had wanted her stern reformer, if the appeal of the preacher had not startled him in the chapel of St. Andrew's Castle; and if Mr. Greenville had not carried, in 1764, his memorable resolution as to the expediency of charging certain stamp duties on the plantations in America, the western world might still have bowed to the British sceptre.

Giotto, one of the early Florentine painters, might have continued a rude shepherd boy, if a sheep drawn by him upon a stone had not, by the merest chance, attracted the notice of Cimabue.

Sleep—Dreams—Mental Decay.

THE following passages are from a review in a London paper, of Sir Benjamin Brodie's *Psychological Inquiries*:

Dreams are next discussed, also the problem "What is sleep?" which our author declares insoluble. The sense of weariness appears confined to those functions over which the will has power; all involuntary actions are continued through our resting as well as waking hours. Sleep "accumulates the nervous force, which is gradually exhausted" during the day. But these are words only; for who can define or explain the "nervous force?" Darwin's axiom, that "the essential part of sleep is the suspension of volition," still holds good, and is accepted as satisfactory. Talking and moving in sleep, though apparently phenomena irreconcilable with this theory, are not so in reality; for there are three degrees of sleep, and these things only occur where the slumber is imperfect. It may be urged again, that the mere absence of volition would not produce that insensibility to sight and sound which is the characteristic of the sleeper. But few persons are aware how much the will is concerned in the reception of impressions on the senses. One who is absorbed in reading or writing will not hear words addressed to him in the ordinary tone, though their physical effect on the ear be the same as usual.

Dreams are inexplicable. Lord Brougham suggested that they took place only in the momentary state of transition from sleep to waking. But facts contradict this theory, since persons will mutter to themselves, and utter inarticulate sounds indicative of dreaming, at intervals of several minutes. The common puzzle as to how dreams, apparently long, can pass in a moment of time, presents no difficulty to the psychologist. Life is not measured by hours and days, but by the number of new impressions received; and the limit to these is in the world without us, not in the constitution of our minds. To a child, whose imagination is constantly excited by new objects, twelve months seem a much longer period than to a man. As we advance in life, time flies faster. The butterfly, living for a single season, may really enjoy a longer existence than the tortoise, whose years exceed a century. Even between the busy and the idle among human beings there exists a similar difference, though less strongly marked.

It has been usually held that large heads are more powerful thinking machines than small ones; and as a general rule, experience justifies the conclusion. But Newton, Byron, and others were exceptions to it; and it is quite certain that a large brain may be accompanied with the most dense stupidity.

Many remarks scattered through this little treatise are worth the recollection of all ages and classes. "The failure of the mind in old

age," says Sir Benjamin, "is often less the result of natural decay than of disease." Ambition has ceased to operate; contentment brings indolence; indolence, decay of mental power, ennui, and sometimes death. Men have been known to die, literally speaking, of disease induced by intellectual vacancy. On the other hand, the amount of possible mental labor is far less than many persons imagine. If professional men are enabled to work twelve or fifteen hours daily, that is because most of their business has become, from habit a mere matter of routine. From four to six hours, is, probably, the utmost daily period that the continued exertion of the mind can be carried on.

TABLE DELICACIES.—Addicted to a certain routine of food, we are apt to smile at, or loathe the viands with which others of our kind regale themselves. This thing of eating is, indeed, but a matter of taste, and varies with the climates, latitudes and boundaries of the world. The Romans considered the brains of peacocks and the tongues of nightingales the choicest delicacies possible. The greatest delicacy in the estimation of a Greenlander is a part of a whale's tail, rendered soft and easy of digestion by being half putrid. The Laplanders live upon bear meat, and drink whale oil. In Nova Zembla the blood of the reindeer and its raw flesh are highly esteemed. The Calmuc Tartars eat raw jackass meat. The Chinese highly esteem salted earth worms, and little balls made of sharks' fins, pounded shrimps and maggots of immense size. These things, however, are for the aristocratic celestials. The lower classes consider cats and dogs first rate, and deem a drowned rat a dainty dish. The Siamese devour, without distinction, rats, mice, putrid fish, serpents, and all sorts of garbage. Those refined gourmets, the Parisians, indulge strange fancies for dogs' meat, delicately fricasseed. The Caffres in Africa devour with gusto large caterpillars, white ants, grasshoppers, snakes and spiders. Some of our Indian tribes have a penchant for sliced rattlesnakes. Crocodiles, lizards, and the sloth are held in high estimation by South American epicures. And so it is the world over. Our tastes recoil at these recitals of the food where-with the great majority of the human race is sustained. Perhaps they regard us and our diet in the same light.

A MAN OF BONES.—The flesh of a living man once grew into bone. It seems hard to believe, but I suppose it was so; for, in the Museum of Dublin, Ireland, there is, or was, the skeleton of one Clerk, a native of the city of Cork, whom they call the Ossified Man, one of the greatest curiosities of nature. It is the carcass of a man entirely ossified in his life time, living in that condition for several years. Those who knew him before this surprising alteration, affirm that he had been a man of great strength and agility. He felt the first symptoms of this surprising change some time after a debauch; till, by slow degrees, every part grew into a bony substance, except his skin, eyes and intestines; his joints settled in such a manner that no ligament had its proper operations; he could not lie down or rise up without assistance. He had at last no bend in his body, yet when he was placed upright like a statue of stone, he could stand, but could not move, in the least. His teeth were joined, and formed into one entire bone; therefore a hole was broken through them to convey liquid substances for his nourishment. The tongue lost its use, and his sight left him sometime before he expired.

They who are most weary of life, and yet are most unwilling to die, are such who have lived to no purpose, who have rather breathed than lived.

There is no greater obstacle in the way of success in life than trusting to something to turn up instead of going to work and turning up something. That's the way to tell it. Look on, please notice.



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The Western Standard.

SATURDAY, MAY 31.

## A Marvellous Work.

It has been remarked by ancient writers, particularly by several whose writings form a portion of the Book embodying the former history of this Continent and its inhabitants, that through trivial, unimportant, and apparently insignificant means, the Lord has brought to pass the greatest and most stupendous works among the children of men. The history of our race attests the truthfulness of their words, for, whether we trace the operations of the Lord in his dealings with mankind as delineated in the Sacred Histories now in our possession, or whether we turn to the history of mankind as set forth and depicted by men who laid no claim to inspiration, we are forced to acknowledge that the greatest events, fraught with the most momentous consequences for good or evil, have sprung from causes that, when viewed in the abstract, were very trifling. To convince ourselves more fully of the truth of this axiom we have only to look around us, and witness the effects produced by the proclamation of a young man, a little rising of a quarter of a century ago, that he had obtained possession, through divine instrumentality, of a record which revealed the long hidden secret of the origin of the inhabitants of this continent, and had also received the power to translate this highly important work into the English language. This young man was Joseph Smith; the record which he obtained was the Book of Mormon. From this insignificant beginning a marvellous work has been accomplished—a work that will affect for well or woe the inhabitants of the earth in proportion to their obedience or disobedience.

In consequence of its humble commencement, and the small degree of importance attending its announcement, numbers have fallen into the belief that the success which has attended its propagation has been accidental, and that Joseph Smith, himself, had no idea at the commencement of the work, that "this imposture" would have such a wonderful effect and be productive of such incalculable results. Were they fully conscious of the truth that through small and simple means great things are brought to pass by the Lord, or were they acquainted with all the circumstances attendant upon the ushering in of this dispensation, they would never harbor such an idea. Joseph Smith was fully aware of the importance of the work which he was the instrument in the hands of God to bring forth; its consequences were plainly revealed unto him by the messenger who committed to him the record. He informed him that after the translation of the record by him, the Lord would give the Holy Priesthood unto some, and they should begin to proclaim these things and baptize by water, and have power to give the Holy Ghost by the laying on of hands; and "then," said he, "will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow the church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified, and receive an inheritance where the glory of God will rest upon them. \* \* \* Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet with these it shall be a terror, because of the great and marvellous work which shall follow the coming forth of thisfulness of the gospel."

After receiving so definite a revelation as the foregoing in regard to the great consequences involved in the establishment of the work in which he was engaged, he could not possibly be ignorant—even if the Jewish Scriptures, which contain so much information in relation to it, had been withheld—of the important position that he was destined to occupy, if he kept all the commandments of God. Although he did not live to see these things all literally fulfilled

and though he, probably, did not witness the day that his name was known among all nations, in consequence of the work the Lord had performed by his hands, yet he received the assurance, previous to obtaining the record, that the knowledge which it contained should go to every nation, kindred, tongue and people under the whole heaven. Since his death, the fulfillment of these things has rolled steadily on; the record which at the time of his death was only known in the English language, has gone forth to other nations, and has been read by a great variety of people in other tongues; and as every item connected with this prophecy or revelation pertaining to the past has been fulfilled to the letter, so we may with all safety affirm that every thing pertaining to the future will in like manner meet with as perfect and literal a fulfillment.

The evidence advanced in favor of the divine origin of this record and that Joseph Smith was divinely appointed and inspired, is accumulative and incontestable; it is continually before our eyes. The revelations the Lord designed to give through him, though published years before their fulfillment, and at a time when, according to natural appearances their fulfillment was, to say the least, extremely improbable, are being daily verified. Never at any previous time in the world's history, has a prophet come forth having stronger evidence to support him in claiming to be a servant of God in possession of the Spirit of the Lord, than has this prophet. It was necessary that it should be so, that this generation might be left without excuse. The work was to be a great and mighty one, and though in the commencement the means seemed inadequate to produce it, yet, like the tree grown from the mustard seed of which Jesus spoke, it is destined to eventually overshadow the earth and afford shelter to all who are willing to accept of it.

## Despotism in Utah.

It is a mystery to us, how men, occupying prominent positions as journalists, and who profess to be well posted up in the history of the times, can give utterance to the idea, which we occasionally see advanced, that the people of Utah are completely bound hand and foot, body and soul, under a tyrannical despotism, without the power to extricate themselves from that position by leaving the territory, or doing any thing else that is the inalienable right of freemen to do, unless it meets the mind of their superiors in the Church. To assert, as a weekly paper of this city (the Golden Era) lately has done, that the professors of the Mormon faith are under the constant surveillance of the spies of the Church, or that the threat of assassination deters them from exhibiting the disaffection which they feel, and prevents them from hurling defiance at "Young and his cut-throat minions," is simply preposterous, and totally at variance with every thing reliable that has been written or told about the people. What men can expect to gain by perpetrating and publishing such malignant perversions, that every one, who is in the least informed on these subjects, must know to be such, we can not divine. Such reckless fabrications betray a malicious and contemptible spirit, as their originators must be aware that they are utterly false.

Who does not know that there are hundreds of men leaving the Great Salt Lake country every season, for the east and the west? and if there are any there who wish to leave they are as much at liberty to do so as they would be were they in California; and yet this paper says that one-third at least of the professors of the Mormon faith would, if they did not have the fear of assassination before their eyes, renounce the religion to which they are held unwilling converts. A few weeks ago it was stated in this paper to which we allude, that nine-tenths of the converts to Mormonism were knaves &c.; now it appears that the editors have had more recent intelligence, for by some means, not set forth by them, "one-third, at least, of the Mormons" have become suddenly transformed in their estimation from knaves to honest men, and are now only kept from renouncing Mormonism through the fear of the omnipresent spies of the Church. A few weeks ago the Mormons were, with scarcely an exception, if we may believe them, a pack of cut-throats, subsisting by plunder, etc.; but now they have suddenly ascertained that the minions of Gov. Young are the only cut-throats, and have obtained information through which they now know that there are men of property in Utah who dare not, on the peril of their lives, or the sacrifice of all they own, leave the Territory. We can not conjecture how these different statements of theirs can be reconciled, or how they can escape the charge of falsification; unless, indeed, they consider they are licensed to say every thing bad about the Mormons they possibly can, without the slightest regard to facts or testimony. To draw the long bow, and to deal as largely in romance, as they evidently do when they attempt to write about Mormonism, requires a good memory, if not gifted with that necessary qualification, a recollection of their previous articles is necessary, or they will inevitably lose their credit for consistency among reflecting and discerning men.

We are aware that in noticing these foolish and untruthful statements, we are bestowing more attention on them than they deserve; but emanating from the quarter whence they do—

from a paper professing to be the leading weekly in the State, they demand exposure. With the Mormons themselves such statements pass unheeded, even those who have never lived among the people have sufficient penetration to understand at a glance the spirit by which they are dictated; and all who bestow any reflection on the subject must perceive that such a state of things can not possibly exist. The Territory of Utah is not walled in nor completely secluded from outside influences and intercourse; since the first discovery of the gold there has been a constant stream of emigrants passing through there to California, and if any portion of its inhabitants were disposed to leave, they had abundant opportunities of doing so.

These gentlemen state that they know a man of property, dare not leave the territory; will they elucidate to the instance where they have been unlawfully detained there? Were they fully conversant with Mormonism, they would know, that instead of measures being taken to prevent the disaffected, whether men of property or otherwise, from leaving Utah, the people have always felt that the community has been benefited by their absence, and would, therefore, never be guilty of interposing force to deter them.

We think that it would be a good plan for writers, who are striving so zealously to give the people all the knowledge they can about the despotism under which the Mormons are living, to give their readers, at the same time, a little insight into the secret of the Mormons' unity, and freedom from litigation, broils and bloodshed. It is universally conceded that with all their corruption and fanaticism, they enjoy these blessings to an unparalleled extent; and we conceive that it would be a work of philanthropy to make known the causes which produce these results. Will not some individual, out of the numbers who profess to know all about the Mormons, step forward and do this?

The State of California is noted for the number of its pious, self-sacrificing and Christian ministers, who are devoting the whole of their time in endeavoring to suppress, vice, inculcate virtue and institute a better order of things; but it is remarkable that with all their labors, and the vast outlay of money there is made to carry out their plans, they are immeasurably behind the Mormons in accomplishing the objects to which they profess they are devoting their lives. Their labors have been useless and unfeeling.

Comparisons are proverbially odious; but we can scarcely refrain from instituting a comparison between the situation of the two people—the people of California and the people of Utah. The land of one filled with bloodshed, crime and violence; while the other is enjoying a complete immunity from these evils, and order and harmony every where visible in all their proceedings. Probably some of these writers on "Mormonism and the Mormons," can explain the cause of this palpable difference. If despotism produces the good order and harmony witnessed among the Mormons, we have an idea that it would not be a bad move to engraft a sufficient amount of it into our republican institutions in this country to produce similar results.

If men would but reflect, there would be no need for lengthy argument to prove to them that these absurd and ridiculous statements made about the Mormons, are false. Can an evil tree bring forth good fruit? Will a pure stream proceed from an impure fountain? Is it possible that Utah, if her inhabitants were as wicked, and her government as despotic, as they are represented to be, would have less crime and bloodshed committed within her borders, from the time of her settlement up to the present, than there has been frequently committed in one week in this State? We leave it for just and virtuous men to decide.

THE ARRIVAL FROM THE PLAINS.—A company of ten men, direct from the Salt Lake country, says the *Placerville American*, reached Carson Valley last week, and a part of them this city on Sunday and Monday last. Their names are Geo. and Cyrus Snell, (brothers,) C. Merkle, J. Pack, L. Wines, J. Vance, J. Hollinshead, C. McKinley, J. Robinson, J. Stoddard and Hon. E. Reese, the latter the returned Carson Valley Representative to the Utah or Desert Legislature.

They left Salt Lake, or rather a point 12 miles north of the lake, on the 17th April, and were twenty-three days to Carson Valley. Their animals, nineteen in number, horses and mules, bringing through two wagons. Unencumbered a severe and very cold snow storm among the Goose creek mountains, but in the valleys and on reaching the Humboldt, found the grass excellent. Hon. E. Reese who has frequently made the trip, says he never saw it better. Water of the Humboldt not unusually high, though then on the rise at the great upper meadows where emigrants first strike it.

We learn from the *Placerville American* of the 24th inst. that numbers are arriving in Carson Valley on their way to the States; two wagons having crossed the Sierras, going eastward. The route can therefore be considered as open for wagons for the season. Six other wagons were met by a Mr. Smith this side the summit, with a family to take wagon, in all twenty-five persons, on their way to the States via the plains. The recent troubles in Panama, with the much greater risk there is of accidents on that route, will no doubt prompt many who are desirous to return to the old States the coming season, to take the overland route.

## MINUTES

OF A GENERAL CONFERENCE OF THE SANDWICH ISLANDS' MISSION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT PALAWAI, ISLAND OF LANAI, COMMENCING ON SUNDAY, APRIL 6TH, 1856.

(Continued.)

Evening 7 1/2 o'clock.

Meeting opened as usual by singing and prayer.

Elder Caine addressed the meeting upon the magnitude of the work in which we are engaged, and the responsibility of our stations as Elders of Israel.

He was followed by Elder Richards and others, who testified to the truth of what they had just heard, and expressed themselves as being greatly privileged in being considered worthy to fill so high and holy calling.

Pres. Smith made some very timely and instructive concluding remarks. An excellent spirit prevailed.

MONDAY, April 7th.

Conference convened at 10 A. M. Opened by singing. Prayer by Elder John T. Caine. Singing.

Elder Ward E. Pack made a report relative to the English school at that place, (Palawai, Lanai.) After considerable exertion, had succeeded in building a suitable house, and the school was commenced in February. The average attendance at the day school for children was twenty, and about the same number of adults to the evening school. Most of the scholars had made good progress for the time, and quite a desire was manifested to acquire the English language. On motion report was accepted.

Elder John T. Caine reports, that since our last conference negotiations had been entered into with the owner of the Palawai land, with a view of leasing it for a term of years, to be used for the gathering of the Saints, but nothing permanent had as yet been accomplished. Report accepted.

Elder John T. Caine reports, that agreeable to appointment he had, in behalf of the mission, renewed the application of the Minister of Interior for the necessary license to permit the Elders of this mission to solemnize marriages, a privilege of which we have been deprived for two years, while it is extended to all other ministers irrespective of sect or party. The Minister of Interior refusing to do anything in the matter, through the politeness of his R. H. Prince Lot Kamehameha our application was brought before the King in Privy Council, where a resolution was passed intrusting the Minister of Interior not to grant such license to the Elders of our Church, assigning as a reason, that we "believe and teach the doctrine of Polygamy, the practice of which is contrary to the laws of this Kingdom." Report accepted. Some business of a local nature was then disposed of when conference adjourned for one hour. Singing. Dismissed by Elder S. E. Johnson.

2 o'clock P. M.

Conference met pursuant to adjournment. Singing. Prayer by Elder Silas S. Smith. Singing.

Elder John T. Caine called the attention of the conference to the situation of Elder Silas S. Smith; said it had been apparent for some time, that the health of br. Smith was fast declining; did not believe that the Lord required any Elder to remain here at the sacrifice of his health. The authorities in Zion had plainly instructed us before we left home, to take care of our bodies, and not wear them out on one mission; thought that the climate did not agree with br. Smith, and in order that he might regain his health it would be necessary for him to seek a more congenial climate; shall feel sorry to part with the labors and counsels of br. Silas S. Smith, but wisdom seems to dictate that his stay on these lands be brief. Should therefore Motion, That in consideration of the fast declining health of Elder Silas S. Smith, we consider that it would not be prudent for him longer to remain on these lands. We therefore feel to release him from further duties in this mission, that he may return home as speedily as possible. He leaves with our confidence and respect; he has been faithful in the discharge of every duty entrusted to him, and he has our prayers for the speedy restoration of his health, and future prosperity in the Redeemer's Kingdom.

After many expressions—by the President and Elders—of sympathy and affection towards br. Smith, coupled with regrets at being so soon bereaved of his society, the motion was put and unanimously carried.

Pres. Smith said that the releasing of br. Silas S. Smith had deprived him of one of his counsellors, he should therefore nominate Elder Henry P. Richards to take br. Smith's place as his second counsellor.

On motion the nomination was unanimously sustained. The Elders then received their appointments for the coming six months, as follows:

Lanai Conference, Edward Partridge, President—Eli Bell and S. E. Johnson, Travelling Elders.

Maui Conference, Elder Henry P. Richards, President—John A. West, and S. B. Thurston, Travelling Elders.

Hilo Conference, Elder Joseph Smith, President—W. B. Rogers, Travelling Elder.

Kohala Conference, Elder George Spiers, President—William W. Cluff, Travelling Elder.

Oahu Conference, Elder John T. Caine, President—Elders O. K. Whitney, Wm. King and F. W. Hurst, Travelling Elders.

Molokai Conference, Elder Ward E. Pack, President—Simpson M. Molen, Travelling Elder.

Molokai Conference, Elder John B. Young, President.

The brethren, by show of hands, manifested their satisfaction with their appointments.

The conference was then addressed by Elders King and Young.

Adjourned till 10 o'clock to-morrow. Singing. Dismissed by Elder W. E. Pack.

Evening 7 1/2 o'clock.

Meeting opened as usual, and was addressed by Elders Richards, S. S. Smith, and others, upon the great truths contained in the gospel as revealed in these last days; felt like devoting their whole energies to the promulgation of the same, that they might do something for the benefit of their fellow men; as well as for themselves. All seemed to rejoice in the truth of the remarks and all appeared to enjoy the meeting.

TUESDAY, April 8th.

Conference convened at 10 A. M. Opened by Singing. Prayer by Elder Edward Partridge. Singing.

Motioned and carried that the English school at Palawai, Lanai, be continued, and that Elder S. E. Johnson take charge of the same, under the direction of the Presidency. The price of tuition for each pupil was fixed at one dollar per quarter, this amount being considered barely sufficient to defray the necessary expenses of the school.

Some business of a local nature, mostly pertaining to the Gathering Place on Lanai, was then transacted.

Adjourned for one hour. Doxology. Benediction by Elder H. P. Richards.

Conference convened at 2 P. M. Singing. Prayer by Elder W. E. Pack. Singing.

Moved and carried, that Charles S. Atkins be cut off from the Church of Jesus Christ of Latter-Day Saints for unchristianlike conduct.

Moved, That we tender to Elder George Q. Cannon of San Francisco our sincere thanks for the printed letter (Olelo Hoolaha) which he sent us for distribution among this people; it has been the means of doing much good in preparing them to receive the Book of Mormon; and we feel to uphold and sustain Elder Cannon and associates, Elders Bull and Wilkie, in their labors in printing and publishing the Hawaiian translation of the Book of Mormon, and in all their efforts in the cause of truth.

The President then nominated the following native Elders to go on missions:

J. W. H. Koa and Keolani to labor in the Maui conference; Puanaui and Mahoe to labor in the Hilo, (Hawaii) conference; Paulo Maewaewa and Kahalemann in the Kohala (Hawaii) conference; J. W. B. Makuakane and Nahakulana in the Oahu conference; Kapono and Puanaui to labor in the Kani conference; Keolani and Pake to labor in the Molokai conference. On motion, these nominations were unanimously sustained.

Adjourned till 10 o'clock to-morrow. Singing. Benediction by Elder O. K. Whitney.

WEDNESDAY, April 9th.

Conference convened at 10 A. M. Singing. Prayer by Elder William King. Singing.

The President stated that as there was no further business to come before the conference, we would this day in speaking to each other, and called upon the Elders to occupy the time as the spirit should dictate.

Whereupon, Elders O. K. Whitney, S. E. Johnson, John R. Young, S. B. Thurston, Geo. Spiers, Edward Partridge, William W. Cluff, F. W. Hurst and Eli Bell briefly addressed the conference—expressed themselves greatly blessed during the session of this conference—never have we beheld such union of feeling away from the stakes of Zion; we feel like pressing on in the good work, and doing all we can to raise this poor down-trodden race, from their low and degraded situation.

Adjourned for one hour. Doxology. Benediction by Elder W. B. Rogers.

Convened at 2 P. M. Singing. Prayer by Elder Joseph Smith. Singing.

The conference was then addressed by Elders W. E. Pack, John A. West, W. B. Rogers, Silas S. Smith, H. P. Richards, S. M. Molen, G. Linn, Joseph Smith and John T. Caine, who rejoiced in the work in which they were engaged as ministers of salvation to this benighted race; the union which was manifested in this conference was a source of gratitude and thanksgiving to our heavenly Father, that while the powers of the earth, both civil and religious, were at continual war with each other, we can sit and counsel upon the things pertaining to the Kingdom of God; and not a dissenting voice in our midst—"all peace"—all harmony—but one desire animating every breast, the rolling forth of the mighty purposes of Jehovah. We shall go from this conference invigorated and strengthened, our faith increased, and with renewed determination to fulfill with honor the mission we came here to perform.

Pres. Smith said he was glad to hear the brethren speak their feelings, he also rejoiced in the union that prevails in our midst, and hoped it might ever continue; for in union among ourselves depended the prosperity of our mission. In the course of his remarks, he made many valuable suggestions to the Elders, all of which were heartily responded to on their part.

Some further instructions upon local and other matters were then given by the President and his counsellors, after which the Presidency gave each other a parting blessing; and then proceeded and blessed and set apart the Elders to their respective callings.

On motion, conference adjourned till the 6th of October, to meet at such place as the Presidency may select. All adjourned to singing. Song doxology suited to the occasion. Benediction by Pres. Smith.

Evening 7 1/2 o'clock.

The brethren assembled for a farewell meeting. Singing. Prayer by Elder Wm. W. Cluff. Singing.

Elder Caine addressed the meeting upon the coming forth of the gospel in these last days, showing that it was in accordance with the predictions of the old prophets as well as Christ and his Apostles, that such a work should come forth before the end.

He was followed by Elders Richards and Pack upon the same subject.

Pres. Smith then spoke upon the blessings and benefits of the gospel, and exhorted the Elders to faithfulness in the discharge of their duties, that when our labors are done here, we may all receive the welcome plaudit, "well done good and faithful servants." He thanked the brethren for the good order they had observed during the conference, and in conclusion, blessed them in the name of the Lord.

Doxology. Benediction by Pres. Smith. This closed our April conference, a time long to be remembered by the Elders who participated in it; it has truly been a season of refreshing, a time of rejoicing. Our spirits are buoyant in anticipation of the good effects which will result from the unity, and good spirit which which the Elders separate from this conference. May the Lord help us to realize our hopes. Amen.

SILAS SMITH, President.

JOHN T. CAINE, Clerk.

P. S.—Every morning during the conference meetings were held for the natives, commencing at 6 o'clock and continuing till about 8. The time was well occupied each morning by the several Elders in preaching and teaching the native Saints; the smiling countenances of the large congregations which assembled, morning after morning, gave evidence that the labors of the Elders were appreciated. J. T. C.

Our acknowledgments are due to J. W. Sullivan of the Newspaper Depot at the corner of the Custom House Block and Washington street, for files of the Atlantic papers brought by the Golden Age.

We call the attention of our friends, who wish to provide themselves with good, cheap and substantial clothing of every texture and quality, to the advertisement of Messrs. Strobridge &amp; Co., in our columns. The most fastidious can not fail to be suited in every article of clothing.

## City Items.

A Chinaman by the name of Ah Chong was stabbed on Tuesday last in this city by a fellow-countryman named Ah Pung. Upon examining the wound it was found the blade of the knife had passed through the liver. His recovery is improbable.

The funeral of James P. Casey, one of the men executed by the Vigilance Committee on Thursday, the 22d, took place on Sunday last from the Engine House of "Crescent" Fire Company No. 10. The deceased was a member of the committee, and at one time its foreman. They, with a large number of others, accompanied his remains to the grave; the entire line of the procession extended about half a mile.

The occurrences of the past fortnight, which have caused such an unparalleled amount of excitement among the people of San Francisco, have been productive of similar feelings throughout the interior; and resolutions have been passed by the people of the majority of the inland towns, corresponding with those passed here and in Sacramento.

The Vigilance Committee arrested Mulligan, Yankee Sullivan and Gallagher on Monday last, and had them conveyed to their rooms under a strong guard. It is not known what they propose doing with them. Judge McGowan, one of the accessories to the murder of King, has, so far, eluded the rigid and continued search of the Committee. It was suspected that he had made his escape aboard a schooner that sailed on Wednesday, and the steamer *Martin White* immediately put to sea in chase, with a number of the Vigilance Committee on board, and succeeded in overhauling her; but they did not find McGowan.

A notorious individual by the name of Carr, was arrested and conveyed to their rooms, on Wednesday. Nicholas Graham, who murdered Joseph Brooks on board of the steamer Columbia, was hung at 1 p. m. yesterday in the yard of the County Jail. He had been reprieved three days by Governor Johnson through the influence, it is said, of James P. Casey. He was a young man about twenty-three years of age. He acknowledged his guilt, and said he had no desire to live; he had thought so much about it that he had become reconciled to it. He solemnly warned those who pursued the account of his execution to shun the soil-destrating vice of intemperance, through which, he said, he had been brought into that position.

OUT OF THE FRYING-PAN INTO THE FIRE. We understand that Yankee Sullivan, claiming to be a British subject, since his arrest by the Vigilance Committee, made application to the English Consul, Mr. Aiken, for protection. To this appeal, Mr. Aiken, who sympathizes very little with such deep-dyed villains, replied that he had no objection to receiving him under the protection of his flag—but understanding that he was a fugitive convict from Great Britain, he should immediately send him back in iron-bound upon learning this decision, Sullivan re-considered his original intention, concluding he would not be made much by the change.—[True Californian.]

## News from the Interior.

OAKLAND, EXETER. We learn from the Sacramento Journal that Samuel Garrett, who killed Amiel Bricknell in that city, and Wm. Stewart Kelly, one of the Slippers Road murderers, were yesterday sentenced by the District Court, to be hung on the 27th day of June next. After having been previously sentenced to expiate their crime on the gallows, their case was taken before the Supreme Court, which confirmed the decision of the Court below, and ordered it to appoint a day to carry the judgments into execution. The commands have been complied with and the day is fixed.

THE GRASS CROPS. The Shasta papers feature as that as some places in their vicinity the barley fields look blasted and valueless. The wheat crop is better, and in some places extensively productive. It is exhibited. Vegetation on the plains is exuberant, and between Marysville and Shasta particularly, the grain is said to be more than ever abundant.

THE CHICKS IN SUFFERING. As a general thing, the chicks in the Sierra Nevada and other parts of this country are suffering from drought. The severe night frosts which prevailed here in the month of April have so retarded the growth that the absence of rain we fear, will prove, in a majority of instances, disastrous. The grasshoppers, we learn are getting very plentiful. When they were a few weeks since, and many of our farmers appear to apprehend no danger from them this season. Judging from present prospects, however, which are not promising plentiful and cheap, will next winter be scarce and high. The war in Europe and the dry weather here, we conceive, will have this effect. Miners will, do well to consider the matter.



## Correspondence.

## FROM THE SANDWICH ISLANDS.

From our Correspondent:

HONOLULU, Oahu, Hawaiian Islands,  
April 24th, 1856.

DEAR BROTHER CANNON:

I again take up my pen to address you a few lines, that you may be posted relative to our affairs here on the Islands. Absence from the city has prevented me from writing sooner, for since my last to you, accompanied by brother Cliff, I have visited around the N. W. portion of this Island, and held meetings at all the branches; we found the Saints as a general thing alive to their callings, and rejoicing in the hope of the gospel.

At Wailua we were joined by Elder John A. West from Koolapoko, and we had a pleasant time together, besides we had the pleasure of dedicating the first Latter-Day Saints' meeting house erected on this Island. There is a large and flourishing branch of the Church here, the only drawback heretofore has been the lack of a meeting house, this has now been supplied; but not without some hard labor upon the part of Elder Cliff, who had charge of this part of the Island, and to whom much credit is due for his indefatigable exertions in this as well as other matters during his stay on this Island. We spent about a week in this place, and were on the eve of returning when brother Cliff and myself received an invitation to call upon the Rev. Mr. Emerson, Protestant missionary stationed here, which of course we accepted. At the time appointed we repaired to his house, and were kindly received by the Rev. gentleman, his lady and family. The conversation soon turned upon Mormonism, which formed the topic of discussion for nearly four hours.

The Book of Mormon, Joseph Smith, Polygamy, Baptism, &c., &c., all in turn were canvassed, Mr. Emerson, his lady and son asking questions, and making objections to our doctrines, all of which we answered as the spirit seemed to direct. As to the result, I can only say, that learned, scientific and experienced error, could not stand a collision with the simple truths of the Gospel, although their advocates upon this occasion were only inexperienced youths. Mr. E. in anticipation of the onset had fortified himself with copious notes, &c., supposing no doubt with these soon to silence the boy preachers, and thus put a stop to the spread of Mormonism in Wailua; for once he found himself mistaken, for his notes soon became a source of confusion, instead of comfort to him, and when he resorted to the Bible he did not gain that aid and succor from which was necessary to support his tottering fabric; he soon found that the Mormons not only treasured the Bible when closed, but that they really treasured and profited by its contents. Failing to convince us of our errors from King James' translation, he said that the Bible was not translated correctly—thought if we only understood the original Hebrew and Greek we would not continue to hold such dangerous views.

When Mr. E. had ended his strictures upon Mormonism, we in turn commenced to investigate Protestantism; but by his continued silence, the old gentleman signified that he had no desire, upon that occasion, to be its champion. Previous to our leaving he gave me the necessary funds to forward him a book of Mormon, which I did on my return to Honolulu, and accompanied it with several of O. Pratt's and other pamphlets.

On Sunday, March the 23d, we held our 'Native Conference for this Island, in this city; our meeting house was well filled with the Saints from different parts of the Island. The reports from the branches, with one or two exceptions, show the work to be in a good condition on this Island. A good spirit prevailed in our Conference and every thing passed off harmoniously.

On the 2d of April, accompanied by Elders O. K. Whitney and W. W. Cluff, (Elder West having gone previously) I started for Lahaina on route to Lanai to attend our General Conference. We had a pleasant passage and landed in Lahaina in twenty-four hours from Honolulu. At Lahaina we found three of the Elders in waiting to cross the channel; we were delighted to strike hands with these brethren after a nine months' separation. We attended native meeting here and found the Saints feeling well.

On the evening of the 4th we embarked on board a whale boat, that had been sent to take us across the channel, and after four hours' pleasant sailing (a remarkably quick passage by the way,) found ourselves safely landed in Lanai. As our place of destination was some three or four miles from the beach, we concluded to stop there the remainder of the night. We started early the next morning for the settlement of the Saints, and ascending the somewhat steep and rugged bluff, over a very rough and stony road, we came in full view of the beautiful valley where the Saints are located, a description of which I must leave for a later pen than mine; suffice it to say, that its serenity, pure mountain air, and verdant plains brought very forcibly to my mind, the beautiful valleys of Utah, my mountain home. There is no place on these Islands, that I have seen, so well adapted as this for a gathering place for the Saints. It seems as though in the wise economy of Jehovah, it had been reserved for this special purpose; the only obstacle to prevent the establishment of a large settlement being the scarcity of water in the valley, as it is only found in very small springs at the base of the mountains, some two miles distant from the present settlement. This difficulty, however, may in time be remedied, as I have no doubt but that by digging wells to a reasonable depth, good water can be obtained. At present it is no great burden to the natives every morning to pack the water necessary for consumption through the day; and the stock can easily be driven and watered at the springs. As we approached the houses, the ravages the insects had made among the crops of wheat, corn, potatoes, &c., were every where visible; and the portions that had not been destroyed appeared to be suffering from the extreme drought, there having been little or no rain this season. Notwithstanding these difficulties, we found that the settlement had been considerably enlarged and improved since we were last there; several new and substantial houses having been built, gardens made &c. Among the public improvements the most noticeable was a new school house, and we understood it was in contemplation to erect a large and commodious meeting house; in fact, the materials are partially procured, and the work will commence forthwith.

The meeting with the Elders, on our arrival at the house occupied by them, is rather interesting than described—it was truly Mormonic in every particular. Our salutations over, we sang a hymn, and offered up a prayer to the Supreme Being, acknowledging His kindness towards us in thus permitting us all to meet together in the enjoyment of health and strength. It is almost needless to add that our walk from the beach, with the good bath we enjoyed previous to starting, had so increased our appetites that we were well qualified to do ample justice to the food so bountifully provided.

Under the watch care and judicious management of our worthy President Elder Elias Smith, and his Counselor, Elder Elias S. Smith, the President of the Land Conference, every thing had been arranged in good order for the sitting of the Conference; and although the crops on the Church farm had failed, yet through the liberality of the Land and Main Saints, the Conference was amply provided with the necessities to sustain the enter man.

I had a chance to look around to day; and see the movements of the Native Saints; all goes on right, their cheerful beaming countenances bespeak contentment; the hearty shake of the hand and the warm smile, show that they have confidence in the men who are set over them as teachers; would to God that more of the natives of the Islands could share the happiness of these few on Lanai.

On Sunday the 6th, Conference commenced, and continued in session till the evening of the 9th; for particulars I refer you to the minutes, a copy of which accompanies this. I have never enjoyed myself as well as I did at this Conference, since I left home; the Spirit of the Lord was indeed in our midst, which brought peace and joy to every heart.

Conference over, then came the parting; the first company left to cross the channel on the 10th, and we followed on the return of the boat, on the 14th. The leave taking was silent but affectionate, all feeling more than they were able to express. We were again favored with propitious weather and a quick passage to Lahaina. Finding a vessel lying at anchor in the roadstead that was about to sail for Oahu, we embarked, leaving several of the Elders in Lahaina. Our party consisted of Elders Elias S. Smith, Wm. King, F. W. Hurst and myself, the latter named are my new associates and fellow-laborers on this Island.

At ten o'clock P. M. weighed anchor and set sail, and after a good run, on an old craft, perfectly crowded with natives, hogs, dogs, horses, cattle, sheep, and a little of every thing else, we found ourselves all safe in Honolulu harbor at 10 o'clock on the morning of the 16th, just two weeks from the time I started from here. I have been greatly blessed this time with quick and pleasant passages, hence little or no sickness.

The Utah Mail had arrived the day before, bringing dates from home to Feb. 1st. Family and friends all well; peace reigns in the valley of Utah; and last, but not least, I found here the 1st, 2d, 4th and 5th Nos. of the WESTERN STANDARD; the 5th and 7th have since arrived, but the 2d has not yet made its appearance. To say that I was pleased with the STANDARD, but poorly expressed my feelings; it is a splendid paper, and needs no recommendation, it recommends itself. I was particularly pleased with the design of its heading, so significant and truthful; the whole mechanical department, to say nothing of the editorial and selections, which, by the way are excellent, reflects credit upon yourself and those engaged with you in the office. I think it is every way suited to the proud position which it must occupy as the defender of the truth on the Pacific coast. Every one who has seen it admires it.

Well I'm afraid I have tired you with my scribbling, so I will conclude, by wishing all success to yourself and the STANDARD, which will always be a welcome messenger to our shores.

With love, I remain, as ever  
your brother in the Gospel,  
J. T. CANNON.

FROM AUBURN.

HOMESTEAD HOUSE, near Auburn,  
Placer Co., Cal., May 14th, '56.

DEAR BROTHER CANNON:

We arrived at this place last week, and met with truly hospitable welcome from our friends, brother Crow and sister Harmon, with whose families we always find a pleasant, quiet home, and a cheerful retreat from the bustle and anxiety of active life, and who strive to add to our comfort and happiness by every means in their power; consequently it is with pleasure we visit this mountain "Homestead," where we can allow our minds a little relaxation from the more immediate duties of our calling, enjoy the beautiful scenery which here every where meets the eye, and mingle with a few who still love and adhere to the truth, whose society is truly refreshing to the mind after contending with un congenial and opposing spirits. Here we met with brother G. P. Dykes, with whom we have spent many pleasant hours, and whose society we always find to be interesting and instructive, and who appears to sincerely desire the welfare and prosperity of Zion.

We preached at Auburn on Sunday afternoon, where, through the politeness of the gentlemanly Sheriff, Mr. Henson, we obtained the use of the Court House. We had a small, but highly intelligent audience, comprising some of the leading men of the county, and we have some reason to think that the truth has made a lasting impression on a few minds there, although it is to be feared that the craft of the world, and the deceitfulness of riches will choke the seed. But few of the great, the learned, or rich among men, can make up their minds to sacrifice their honor, reputation, influence and wealth, for the sake of their soul's salvation. What poor, short sighted policy; how much will they gain in the end? We have also visited Salmon Falls since we wrote, and found brother Orr's family in the enjoyment of good health and spirits, and still desirous to gather with the Church as soon as practicable. As usual, we experienced great kindness at their hands, as indeed we do from all the Saints, and they seem to feel it a pleasure to supply our wants. May they be rewarded a hundred-fold.

The country at this season of the year is beautiful beyond description, and though it cannot be said literally, that this is a land "flowing with milk and honey," yet milk and butter, fine flour, and all the fruits of the earth are abundant; this might well be called "a choice land, above all other lands," and often, as we are partaking of the luxuries so abundantly provided by the Giver of every good and perfect gift, we say, "I wish brother Cannon and his associates were here to partake of this with us," and were you not so distant, I don't not we should find the means to send you an occasional sample of the fine rich butter, which the nutritious grasses of the mountains, and the industrious hands of our California matrons, produce so abundantly. It is very true, that a man would starve to death on good wishes, but it is nevertheless a source of pleasure and encouragement sometimes, to know that in some breasts at least our memory is cherished, and that while we are devoting our lives and energies to the spread of truth, and to the happiness of our fellow men, there are at least a few, who appreciate our labors, and sympathize in our trials.

By the way, I did not mention in my last, our visit to brother Lunceford, who might successfully compete

with Elder Ross for the cognomen of "The Walking Bible." We spent nearly a week with him and his family, and preached there four times. They were very kind to us, and we enjoyed our stay with him, while we have reason to believe that the good done was reciprocal.

There are many who wish much, to receive a visit from you; but they overlook the fact, that between this part of the State and San Francisco, there is first, quite an extensive valley between the mines and Sacramento, over which it is somewhat tedious to walk, especially to one unaccustomed to pedestrian feats, and that, although there are stages which run for the accommodation of travelers, their owners are not sufficiently philanthropic to keep them from purely interested motives, or to gratuitously transport Mormon Elders to and fro; secondly, that after arriving at Sacramento, there is quite a long river which has to be traversed before reaching the Golden City of the Pacific, and that at present, with our limited degree of faith, we are compelled to make use of steamboats to perform that portion of the journey, and lastly, that the editor of a Mormon paper does not get the means to live so luxuriously as to make it necessary or beneficial for him to fast for a couple of days while going to see his subscribers. So whenever any of the Saints wish to enjoy your society and counsel for a few days, we hope they will take all these little matters into consideration, and send you an invitation in the shape of a \$20 piece. But I fear I shall be intruding on your time and space, so will close. Brother Stuart joins in love to all the Saints.

Respectfully,

Yours, &amp;c.

W. M. H. SHEARMAN.

For the Western Standard.

## The Past, Present and Future.

Every incident, however trifling, connected with the property of the Kingdom of God, is interesting to those who have the welfare of Zion at heart, and who anxiously await the establishment of Messiah's kingdom. But there are events which form epochs in history; events of the utmost importance to mankind, and which sometimes influence the destinies of nations through all succeeding generations for good or for evil; and told and hard indeed must be the heart of that man, who can regard with indifference, the occurrence of which, introduces, either an age of increased light, liberty, and intelligence, or tends more effectually to enslave the human family, and to bind them more securely in the chains of darkness, ignorance, and superstition.

An event of such import, we are constrained to believe has transpired, and it was with no ordinary emotions that we read the welcome intelligence, that Utah has not only drafted her Constitution, but also appointed delegates to present that document to the Congress of the United States, and to seek for her admission into the Union as a Sovereign State. Twenty-six years ago, who, unenlightened by the Spirit of God, could have anticipated such a result.

Little did our ruthless and merciless persecutors think when ten years ago, they drove the Saints from their comfortable homes in Nauvoo in the depth of a severe American winter, into the inhospitable wilderness, hungry, naked, and homeless, then, as they hoped, to perish from want and exposure—little did they think to see those poor and suffering wanderers overcome every obstacle, triumph over every difficulty, and in ten years, seek for admission as a thriving and populous State into that Union, beyond whose limits, they had been so inhumanly and unjustly driven. In vain do we search through the annals of history for an instance of nobler, more self-sacrificing patriotism, or for an example of stronger filial affection. The child who receives nothing but abuse and violence from his parent, is justly considered absolved from allegiance to that parent; but here we see a people, who have been refused the protection guaranteed by the Constitution to American citizens, who have been, time after time, driven from their homes, their prayers and entreaties for redress and justice disregarded, and many of themselves murdered without the slightest provocation, still maintaining their allegiance to the parent government, willing to forget the past, and desirous of being adopted again into that family, from whom they were once so unjustly excluded, and ready to support the tottering steps of that parent from whose hand they have experienced so many and such aggravated insults and injuries. Less provocations than we have endured, have twice overturned the throne of France. Less injuries than we have sustained, brought on the great struggle for freedom in our own land; and the world would have unanimously justified us, had we for ever forsaken a government at whose hands we had received so much injustice. Did the supplicating people of these Colonies, ever receive a more ungracious and inhuman reply to their entreaties for justice, from George the third, than we did from President Van Buren, when our delegation proceeded to Washington to state our grievances, and entreat for that protection, which, as American citizens we were guaranteed to us by the Constitution. "Your cause is just," said he, "but we can do nothing for you." What a reply from the Chief Magistrate of a nation like this, with its boasted freedom, wealth and power. When the Saints shall judge the world, and Mr. Van Buren shall appear before them, not in the character of Chief magistrate of a great and powerful nation, but as a prisoner at the bar, as an humble suppliant—not for that justice which he refused to grant, but for free, unmerited mercy, he may then see reason to regret that he did not make a proper use of the power confided to his trust.

But let past grievances be forgotten, let them be buried in oblivion; we ask not now for redress, but that we may be received into the family of States, regarded as equals, and treated with respect. The question now is, what action will the general government take upon our request? Will they, like the tyrannical government of George the third, seek to smother under the cords of affection between us, already stretched to the utmost tension, and thus endeavor to force us into that alternative which they themselves were compelled to adopt; or will they pursue a more humane, conciliating, consistent course, and by granting our petition bind us more closely to those institutions which we have seen taught to revere; and thus strengthen and cement the common bond of our Union.

We shall await with intense anxiety the action of Congress upon this subject; and joy will thrill the hearts of thousands, if it is announced that another Star shines among the brilliant constellation that bespeaks the ensign of the American Union and liberty, and that Star be Decatur.

But whether we are admitted or rejected, the result will be alike advantageous to us, for God has promised that all things shall work together for good, to them that love Him and keep His commandments. Heretofore, every effort of our enemies to impede our progress and growth, has been unavailing; and the very means they have made use of to accomplish our

destruction, have in every instance advanced our prosperity, and increased our numbers, power and influence.

Twenty-six years ago, the germ of the Kingdom of God was organized with but six citizens. At first, this little society was considered too small and obscure to excite any feelings; but those of ridicule and contempt, that it never entered the hearts of men to conceive, that from this small, insignificant commencement, would arise a numerous and mighty people, who, in the course of a few years, would not only have a voice in the councils of the nation, but whose principles finally would revolutionize the world, and burst asunder the shackles which have so long fettered the human race. Little did the nations of the earth imagine, that from so small a beginning, would spring the Kingdom of God, which is yet destined to extend from shore to shore, from the rivers to the ends of the earth, and to embrace within its limits, the people of every tribe, kindred and tongue under heaven.

It is true that we have not yet realized these anticipations, and they may seem to some, but the chimerical imaginations of an excited brain. It is true we cannot at present see how this great work is to be accomplished; difficulties beset our path, clouds of gloom and darkness frequently hover over us, we can sometimes scarcely see where next to place our feet, and many become almost discouraged; but God is watching over us. He is at the helm directing our course, and if we will be submissive, and obedient to His commands, He will guide us safely over the tempestuous billows, and conduct us to the smooth waters and cloudless skies of a sunnier clime. Already can we gaze with prophetic eye, through the long, dim vista of futurity, and see the Kingdom of God established in its Millennial glory and in universal splendor, while all nations acknowledge its supremacy, and yield their homage to its King, the great Messiah. Yes, the Kingdom is now organized, and although at present small and poor, weak and despised, it is destined to roll on, and fill the whole earth, in despite of the combined opposition of earth and hell. Our enemies may laugh at our hopes, they may deride our anticipations, but as sure as their is a God in Heaven, they are destined to be ultimately realized.

But are we to expect all this to be done without any effort or labor on our part? Have we nothing to do but sit still and wait for God to do the work? Can we obtain celestial crowns by floating idly down the current of life,

"On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

No. There is a work for all of us to do, and not only so, but all the work we can possibly accomplish. God has us for all our energies, all our talents, all our means and all our time. Shall we give them to him? Shall we untidily strive to roll on the Kingdom, or shall we by our neglect and indifference hinder the progress of the work, and dear ourselves as well as others, from the blessings of the Kingdom of God.

Ten years ago we were scattered in feeble and sickly bands, homeless and homeless, over the great western prairies. Never was there a more gloomy period in our history than that. But the indomitable spirit of our people rose superior to all adversities. Our leaders, with unbroken and unyielding spirits, and inspired by the wisdom and intelligence of God, conducted us to the site of our new home, and the scene of our present prosperity, and to-day, instead of wandering as weary, sorrowful exiles from our homes and our country, we are knocking at the door of the Halls of Congress for admission into the Union as a thriving and populous State.

Thus far we have triumphed over all opposition, and if so much could be accomplished in so short a

time, and under such adverse circumstances, how much may be done in the next ten years if we are only united and earnest in our efforts. We need not, however, look for ease—we must expect trials and afflictions; we shall doubtless be called to pass through many tribulations; but from past experience, we are enabled to trust, in the promise of God, that on our day is, so our strength shall be.

Let us press forward then in this great work; let us devote, not simply a part, but the whole of our means, our energies and our lives to the establishment of the Kingdom of God, feeling that we have an individual interest in its prosperity, for until it is finally established we cannot receive the reward of our labors.

Yours, &amp;c.

## News from the South.

By the arrival of the *San José*, we have dates from the South to the 17th inst.

Los Angeles.

We clip the following from the *Star* of the 17th of May:

## DEATH OF TATIE.

Thomas Tatle, who was so seriously wounded a short time since, in an affray, died yesterday morning, the second death that unfortunate and melancholy affair, the like of which we may have never to see repeated, in our fair city. It will perhaps be of no profit to inquire now how far he was in fault; if wrong, let his error be buried with him. He was a native of Nashville, Tenn., but last from St. Augustine, Texas, where his mother now lives; his age about 23 years.

## LATE FROM THE DESERT.

We learn from Mr. Jenks of Capt. Washburn's surveying party, who arrived here from camp on Thursday last, that the Indians of the Colorado had found a "cache" belonging to Mr. Brown, U. S. Deputy Surveyor, and had stolen every thing it contained. Mr. Brown had a large contract, and provisions enough to complete his survey. The amount stolen was considerable. The "cache" was about 45 miles west of the Colorado on the wagon road made by Mr. Brown some six or seven months since.

As we were about going to press, says the *Star*, we were informed by Mr. J. Hillman, who has just arrived from the Tojon, that ten miners had been killed on Kern river. A drove of four hundred head of cattle had also been taken from a Mr. Cochran, about twenty miles from the Reservation, near Kern Lake. Our informant also says Col. Beall had dispatched Lieut. Aldrich with nearly all the soldiers of the Fort to give protection to the people on Kern river, and to suppress, as far as possible, the Indians at the Reservation from taking an active part against the whites in that vicinity. It is said that the Indians of the Reservation were engaged in taking the cattle from Cochran.

The report at the Tojon was when Mr. H. left, that at the Four Creeks the whites were fighting against the Indians, who appear to be up in arms along the whole line of the valley.

It is evident that the Indians throughout the State are on the eve of an outbreak, and our rancheros would do well to be on the lookout for their horses, and our citizens to prepare for stirring times.

VERPLANCK &amp; McMULLIN.

JOBBERS AND GENERAL DEALERS IN

GROCERIES, PROVISIONS,

WINES, LIQUORS, &amp;c.,

Corner of Sacramento and Front Streets,

SAN FRANCISCO.

V. &amp; M. keep constantly on hand a large lot of every thing in their line, which they will sell at the lowest market price.

14-ly

ESTABLISHED IN 1849.



J. M. STROBRIDGE &amp; CO.

The above design is an exterior representation of the EXTENSIVE CLOTHING

WAREHOUSE of

J. M. STROBRIDGE &amp; CO.,

Situated immediately under the St. Nicholas Hotel, corner of

Commercial &amp; Sansome Streets.

This Establishment, the Largest in the STATE, if not in the Union, has arisen to

its present magnitude, by meeting the Public demand in

PRICE, QUALITY AND STYLE

In all that can ADORN the Human Form. Our Stock consisting of over

100,000 DOLLARS

Worth of Fine and Good Substantial Clothing, we desire the Public to inspect.

We invite all especially Strangers visiting the City, to not only talk with us, but to

examine for themselves.

Upwards of \$30,000 worth of Spring and Summer Clothing, intended for the City trade,

and WARMER CLIMATE, has just been opened direct from our Manufacturing

Establishment on the Atlantic side; in addition we are constantly receiving fresh supplies

on the arrival of every Steamer. Call and be convinced.

SAN FRANCISCO, May 29th, 1856.

J. M. Strobbridge &amp; Co.

## San Francisco Price Current.

CORRECTED WEEKLY.

Bread.

Pilot, in barrels, per lb. .... 7 1/2 - 8

Crackers, in tin. .... 7 - 10

Boots and Shoes.

Men's Kid Boots, 18 inch. .... 32 75 - 35

do do do 12. .... 1 75 - 2 00

do do do 12. .... 2 50 - 3 00

do do do 12. .... 1 25 - 1 50

do do do 12. .... 2 50 - 3 00

do do do 12. .... 6 00 - 6 50

do do do 12. .... 4 50 - 5 00

do do do 12. .... 1 00 - 1 25

do do do 12. .... 2 00 - 2 25

do do do 12. .... 1 50 - 2 00

do do do 12. .... 1 00 - 1 25

do do do 12. .... 1 12 - 1 27

Clothing.

Fancy and Plain Suits, per pair. .... 1 75 - 2 50

Fancy Suits, per pair. .... 3 - 4 50

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## One of the Bull Fights.

"Blast that critter!" roared Uncle Jess, as he espied old Babcock's big red bull lumbering over gates and fences, and making a "bee line" for our cow yard. "Blast him I do say! There goes two panels of the new fence, smash, and cuss him, there he goes right over the grindstone through the cabbage-patch—smack—into the cow yard."

"Why don't you set the dogs on him, Uncle Jess?" I ventured to observe, as the whole family—big and little—Aunt Katy and the whole co-funk boys and girls thronged the door to see Babcock's bull perform his customary destruction to get into Uncle Jesse's cow yard.

"Dogs be hanged! They won't tech him; feared of him as death!"

"Shoot the ugly cuss, then, Uncle Jess!" "Shoot him? Hain't I tried that? Peppered him one morning with my double barreled gun—pint of shot; no use, the cussed critter minded it no more than he does the flies; but hanged ef I stand it much longer; I've complained of him to Babcock nigh forty times; Babcock swears he can't keep the bull in—knock down every thing, and clears out jest when he's a min'to."

"Uncle Jess," says I, "I'll floor him, or put him to his trumps, if you'll stand the damages." "Damages! Lord bless me, hain't I stood 'em there twelve months? Damages! Ef you'll drive him off, Dick, I'll give you the sorrel coat and par o' boots Christmas, be hanged ef I don't!"

"I'll try," says I, taking up my gun, and loading it with a handful of buckshot and powder, and calling the dogs, we started for the cow yard, met the two gals, with empty pails, cursing like troopers old Babcock's wild bull. Looking over the fence I espied the bull amusing himself with feats of jugglery, tossing up Uncle Jesse's hay ricks, unhinging barn doors, and tossing them up on his broad horns as easy and delighted as a boy with a shuttlecock.

"Now, old bull, I'll give you a merry pandemonium in the rear, and then set the dogs on you, while cousin Jake and the Dutch boy will charge with pitchforks and give you fits at once."

To make a sure thing of it, I climbed over the bars to get nearer to the bull, who suspected that something was going on, turned his ugly face towards me and came at me. I let her rip, give him the pop bang, I had intended for his rear, into his shaggy face. I expected, of course, I had done his knitting—expected to see him fall down; but no, sir, he merely shook his head, the shot rolled off like drops of sweat; he turned up his wall eyes, cocked up his tail, and giving one roar and a snort, he charged bayonets at the bars with his horns; carried them easy; myself, cousin Jake and the Dutch boy, with the two dogs, were standing behind the fence, and before you could "swear case," he had us! One dog was knocked into the middle of last summer, the other scooted. Jake fell over the Dutch boy, and I fell—very suddenly—over the fence! Babcock's bull was master of the field, and looking about him with the ludicrous bravado of a drunken prize-fighter in a Quaker meeting, he seemed to say:

"Well, this is a deuced fight!" And then, to assuage his irritated bump of destructiveness, he pitched into the fence, and threw it pretty much all over the cow yard and road.

Uncle Jess viewed all these proceedings, and in spite of the expense, roared out:

"Come in, come in! he'll kill the whole cussed team of you! Ha, ha, ha! Come in before the rain drowns you, too, you tarnaal fools, you!"

A thunder storm had been coming up for the previous hour, and now it burst over us, the rain falling in scattered drops, big as hickory nuts, and the thunder began to roll long and loud. One sudden crack and roar of Heaven's artillery seemed to impress the bull with the notion that it was popping away at him again; but seeing nobody about, he gave a valorous roar of defiance, pawed up the litter, and strode off towards some of the "books" and "brindles," under a huge old white oak tree, near the road. And his bullship must needs have the tree to himself; so he intimated to his female friends, with his horns, that they must slide, and they did, leaving old Babcock's bull rubbing his stalwart side against the body of the tree. Again the thunders rolled and roared, and again the bull looked around to see if any of the pop-guns, dogs, Dutchmen or fences were sneaking about, ready to be knocked into cocked hats; satisfied that it was all gas, he resumed his amusement, and gave a low, sullen roar to each mumble-rumble of thunder. But now a cloud as black as ink lowered over the head of Babcock's bull, and bursting with one of those awful and deafening peals of double-distilled thunder, the top of the gigantic tree cracked, was rent asunder, while a ball of fire seemed to run down the tree, ripping its massive trunk, and dashing the splinters about like chaff before the wind.

"Thar, thar, boys, by Jim and Neddy, the old bull's got it!" For my part, the lightning had blinded me as I stood on the piazza, two hundred yards from the tree; but looking over to the spot, there lay Babcock's bull, stretched flat as a hoe cake; knocked clear as a whistle through the heavy and high worm stake and ridged fence,

into the road. The rain was now descending in glorious style—it revived the bull, for he got up after considerable formality, stretched himself very leisurely, humped up his back until he looked like a camel, then up went his tail, perpendicular, he wheeled around to see what he could see—looked at the fence, and then at the tree, smelt the earth, and looking all around very vacantly, he seemed to say, after much deliberation:

"Well, I'll be darned if you hadn't me that time."

And then putting in his best licks, he cut for home, over fences, hedges and ditches, and never from that day to this—two years ago—has Babcock's old bull ever come within a mile and a half of Uncle Jesse's plantation. The last fire knocked him.

**MICROSCOPIC MANUELS.**—Let us look at some of the animalcules to be found in a drop of water. Of these creatures which differ in size from the 30th to the 30,000th thousand part of an inch, one the most remarkable is the navicula. Upon examination it appears to be cased in an armour of flint, but it contrives to walk about upon twenty or thirty legs. If we watch it narrowly for five or six hours—no inconsiderable period in the existence of an animalcule—we shall note a thin transparent line spreading across it in some direction or other. After the line makes its first appearance, it becomes more visible every minute, and rapidly increases in width. At length the creature begins wriggling its limbs violently, the body splits asunder, and two new navicules are made out of one old one. This curious creature has something like a hundred stomachs, and its mouth, which is situated near one extremity, is surrounded by a number of almost invisible tentacula, with which it grasps its food; but as soon as the transparent line appears, which denotes its approaching division into two, another mouth will be wanted, another is seen sprouting from the other extremity, and is ready to perform its functions as soon as the separation is effected. The naviculae come to maturity at the age of 12 hours, and under ordinary favorable circumstances divides itself into two every 12 hours. It is, therefore, reproduced from Mr. Malthus's principle, that is, according to a geometrical ratio; and, at the end of a month, such is the result of geometrical progression, that there were no checks to their increase, a single navicula would have produced eight hundred millions of living beings. But it would seem that even such a rate of increase is not sufficient for the demand; because some kinds of naviculae split themselves into sixteen instead of two in the same space of time.

**KEEPING SECRETS.**—Constantly I see quoted, as if it were an excellent lesson in morals, the maxim, "Never expect another to keep a secret which you can not keep yourself." The maxim is the concentrated essence of selfishness and falsehood. To receive secrets, to hold them sacredly, and use them wisely in intercourse with the depositors, is the highest office of friendship. The power to keep another's secrets better than your own, is one of the surest signs of a noble nature. The very impulse to confide—the eagerness of the "over-fraught heart" to relieve itself—is a suggestion that another will keep its secret for it, and love the more, and not the less. All friendship that is worth the name, is a giving and receiving of confidences. My friend is one to whom I can show myself as I am, without reserve, sure of his sympathy and counsel. I hope he will find me as ready to give as to take in the commerce of love and service. If he tells me a secret of his, I will strive to deal with it, as he would have me do, if he could enter my mind and regulate my thoughts. If by insight or observation I come to know what I have reason to believe he would not have me know, or if, in a moment of excitement, he himself tells me what when soberer I fear he would wish blotted from my memory—then I will hold such a secret more guardedly than even one which he has formally intrusted to my keeping. I am never afraid of knowing too much of my friend. I am sure I can get more readily at his worst than at his best; and my happiest hour is that in which I look up to him and think him superior. If he were not noble I should not have chosen him—if he is, I will trust in him, though he slay me.

If you find this philosophy too high-strung, then look you to it quickly, and make up your soul's accounts—for the fault is in you, and not in the philosophy.—[Tait's Magazine.]

In 1852 a man named Arban ascended in a balloon from Barcelona, Spain. He immediately passed out over the ocean, and as days, weeks and months elapsed without his being heard from, he was supposed to have been lost in the sea. About two years afterwards, however, his friends were surprised by his return! It appears that after going out to sea a short distance he struck a northerly current of air which wafted him over to the continent of Africa, where he landed, and was seized and sold into slavery, from which he had just escaped. This fact was recently communicated to Mr. Wise the American consul, by a European Gentleman, in connection with some speculations with regard to the probable fate of Mr. Winchester, who ascended some months since from Norwalk, Ohio, and who has not since been heard from.

## The White Slave Trade.

ATTENTION is now being drawn towards the new species of slave trade which has sprung up between China and Peru and the West Indies, &c. The Chinamen, or Coolies, as they are called, are stolen from their homes and sold to servitude in foreign lands. The trade is mostly by English and American vessels. We copy the following from the New York Journal of Commerce:

The following extract of a letter which has been handed us for publication, shows how the materials of the modern slave trade—the Chinese Coolies—are obtained. To fill out the picture, we require a narrative of the horrors of the middle passage,—which is often fatal to large numbers, and then to see the poor wretches getting out guano at the Chincha Islands, which soon destroys the remainder. We are credibly informed that a person who lay some days near those islands, saw eleven (we think it was) of the poor creatures jump into the sea, preferring death by drowning to the slow torture to which their employment subjected them.

Extract of a letter dated Swatow (China) Dec. 10th: We have now bent our sails and expect to sail in a few days. We have now on board 700 Coolies, and expect to take 200 more. I suppose, if God preserves our lives we will arrive in about 75 days. I will try to explain what our cargo consists of, viz: men, Chinamen of course, who are called Chinamen Coolies. As you have been to Russia you had a sample—the same as serfs, or as our Southern negroes; but, poor things, they are torn from their parents and friends, and sent on board of our ship and many other ships of our country, as well as English.

They kidnap them and take them to the junk, as we call it, and stay there one or two weeks, till the captain thinks proper to take them on board our ship. They are bought for fifteen and twenty dollars per man, and where the captain is ready to go on board the junk, the mate sings out, "Lay aft here," calling the boys by name, and they have to keep the boat away from the junk for fear of some of the Coolies' friends coming and taking them away. We have one Cooley who has run away from five different ships. The kidnapers bring out the Coolies the same as at the slave market at Mobile, for inspection. They are then made to go through several exercises, jumping, kicking, &c., and then inspected by the doctor. After this, they are given new clothes, and then sent aboard the ship, and we have to keep sentry. We have twenty men armed on sentry, night and day.

The Coolies have several times tried to rise, and if it had not been for two or three Coolies who made it known, they would have taken the ship. We have plenty of ammunition on board, and the guns which are lashed so as to bear on the slaves if they should rise. A ship took some from here and sold them for \$250 each. This ship expects to stay out here about two years.

**THE EYE STERN.**—Looking into the fire is very injurious to the eye, particularly a coal fire. The stimulus of light and heat united, soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in the twilight is injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great that if the pupil of one is dilated by being kept partially in the shade, the one that is the most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight, should preserve their general health by correct habits, and give their eyes just work enough, with a degree of light.

**ANCIENT STRUCTURES.**—Nineveh was 15 miles long, nine wide, and 40 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was 60 miles within the walls, which were 75 feet thick and 300 feet high, with 100 brazen gates. The temple of Diana, at Ephesus, according to Pliny, required 220 years to complete it, and was supported by 127 pillars, 60 feet high, having been raised by as many kings. The largest of the pyramids is 481 feet high, and 653 on the sides; its base covers 11 acres. The stones are about 30 feet in length, and the layers are 208. It employed 300,000 men in building. The labyrinth of Egypt contained 300 chambers and 12 halls. Thebes, in Egypt, presents ruins 27 miles round, and had 100 gates. Carthage was 25 miles round. Athens was 25 miles round, and contained 250,000 citizens and 400,000 slaves. The temple of Delphos was so rich in decorations, that it was plundered of £100,000, and Nero carried away from it 200 statues. The walls of Rome were 19 miles round.

Mr. Jones, after having spent an evening over his bowl, went home a little "how come you so." He was fortunate enough to find his better-half asleep. He went to bed, and after a moment's conversation, he thought it would be policy to turn over, lest his breath should betray him; when Mr. Jones opened his eyes, and in the midst manner in the world, said—"Jones, you needn't turn over—you're drunk clear through."

**CURIOUS MECHANICAL DUCK.**—The automaton peacock of Gen. Degennes, a French officer of the 17th century, says an English paper, probably suggested to Fancasson the idea of constructing his celebrated duck, which was perhaps the most wonderful piece of mechanism ever made. This duck exactly resembled a living one in size and appearance. It executed accurately all its movements and gestures, it ate and drank with avidity, performed all the quick motions of the head and throat peculiar to the living animal, and like it muddled the water with its bill. It produced the sound of quacking in the most natural manner. Every bone in the natural duck had its representative in the automaton, and its wings were anatomically exact. When corn was thrown down before it, it reached out its neck to pick it up. It swallowed it, digested it, and discharged it. The digestion was accomplished by a chemical solution, after which it was conveyed away by tubes. Leedman, who saw it long after, states that its ribs were of wire, and that the motion was communicated through the feet by means of a cylinder and fine chains, like those of a watch.

**TRANSMISSION OF SOUND.**—The nearer bells are hung to the surface of the earth, other things being equal, the further they can be heard. Franklin has remarked that many years ago the inhabitants of Philadelphia had a bell imported from England. In order to judge of the sound, it was elevated on a triangle in the great street of that city, and struck, as it happened, on a market day, when the people coming to market were surprised on hearing the sound of a great bell at a greater distance from the city than they ever heard before. This circumstance excited the attention of the curious, and it was ascertained the other sound of a bell struck in the street reached nearly double the distance it did when raised into the air. In the air sound travels at the rate of from 1,130 to 1,140 feet per second. In water, 4,708 feet per second. Sounds are distinct at twice the distance on the water that they are on the land.

**ELOQUENCE.**—Eloquence consists in feeling a truth yourself, and in making those who hear you feel it. Oratory is not vociferation; it is not stamping a hole in the platform, nor beating all the dust out of the cushion of the pulpit; nor tearing off your coat-tail in the violence of your gesticulations; it is not holding the breath until the face is purple and the eyes bloodshot; it is not hissing through the teeth like the fizzle of a squib, nor crouching down, then bounding upwards like a wild cat springing on a possum, nor ranting about from one side of the rostrum to another until the skin is drenched in perspiration, and the body weakened into helplessness; you are not eloquent in all this, unless it be for the grave, for it is suicidal.

**A GOOD HIT.**—We are told of an instance that occurred recently, in which the lawyers presented themselves to a Judge at Special Term, in Chambers armed with a formidable array of books and documents, and hardly opened their case probably some question of costs more interesting to themselves than their clients, when Judge Whiting interposed the question:

"What is the amount in controversy, gentlemen?"

"Two dollars, may it please Your Honor," was the reply.

"Well," said the Judge, taking out his pocket book, and handing over the sum, "I will pay it. Call the next case, Mr. Clerk."

If such a disposition to dispatch business was uniformly manifested by all parties in Court, we should cease to hear complaints of law's delay.—[Ex.]

**LONG PRAYERS.**—Speaking against long prayers, Elder Knapp says: "When Peter was endeavoring to walk on the water to meet his Master, and was about sinking, had his supplications been as long as the introduction to some of our modern prayers, before he got half through, he would have been fifty feet under water!"

A gentleman once said he should like to set a boat full of ladies adrift on the ocean, to see what way they would steer; whereupon a lady in the room replied:

"That's easy told; they would steer to the Isle of Man, to be sure!"

**ENAMELLED CARDS.**—An exchange says: "A little child of our acquaintance was rendered seriously ill last week by chewing a handsome enamelled ball ticket, which its mother had given it to play with. For the benefit of those who do not know, we would state that the enamel of those cards contain arsenic."

**A NEW VOLCANO.**—In Ecuador a new volcano has lately broken out in the department of Azuay; at the same time severe shocks of earthquake have been felt in many parts of the Republic. In Quencia, two churches and a number of private buildings were destroyed, and more than fifty persons perished. The little pueblo of Deleg, near where the volcano burst forth, has entirely disappeared, and Jaccha has suffered very considerably.

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THE MORMON, a weekly paper published in New York City, by Elder John Taylor, one of the Twelve Apostles, can be had by applying at this office. We cannot recommend this paper too highly to the Saints, and we are sure that \$2.50—the price of subscription including postage—will be very profitably spent in its purchase. The well known ability of the Editor, Elder John Taylor, is a sufficient guarantee for the style of its reading matter, and requires no eulogium from us to recommend it to the Saints.

We also receive the MILLENNIAL STAR every Mail from Europe, and have a few copies of the seventeenth volume for sale. The Star is edited and published by Elder Franklin D. Richards one of the Twelve Apostles, and contains, besides a variety of original articles from the masterly pen of the Editor, all the news of interest connected with the Missions of the Church in Europe, with excellent expositions of doctrine from the pens of the different Elders. The price of the Star in this country, including American and English postage, (which is two cents on each number in both countries,) is \$3 25.

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## INFORMATION WANTED,

ABOUT PETER HOAGLAND, a young

man who left Great Salt Lake City, U. T. in October 1849, for California, and has since that time been residing in various parts of the Mines. When last heard from he was in company with a young man by the name of Samuel Fox, from the same place, in the vicinity of Nevada. Any person possessing information as to his whereabouts will confer a favor on his relatives, by communicating with the Editor.

14-ly

## BOOKS FOR SALE.

WE HAVE received, and have on hand, the following works,—imported by Elder P. P. Pratt—illustrative of the doctrines of the Church of Jesus Christ of Latter-Day Saints: they can be had by applying at the office of THE WESTERN STANDARD, 118 1/2 Montgomery Street.

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